



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Sabbaha</i> <sup>1</sup> (said: <i>subhana Allah</i> ) for Allah what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> ; and He (is) The Mighty The Hakeemo <sup>2</sup> (infinite <i>hekma</i> <sup>3</sup> Possessor).	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
2. O you who <sup>r</sup> they <sup>z</sup> believed; wherefore say you <sup>z</sup> what not you <sup>z</sup> do.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
3. Enlarged an abhorrence <i>enda</i> (by Rule/Judgment of) Allah that you <sup>z</sup> say what not you <sup>z</sup> do.	كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾
4. Verily Allah loves whom <sup>r</sup> they <sup>z</sup> mutually fight in His path row (in manner) <sup>4</sup> like they (were) a <i>bon'yanan</i> <sup>x</sup> (fixed-and-aggrandized build) <sup>x</sup> <i>marssosson</i> (compactly joined).	إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَرْصُوصٌ ﴿٤﴾
5. And <i>edb</i> (whereas) said <i>Mosa</i> (Moses) for his people: O, my people wherefore you <sup>z</sup> annoy me while <i>qad</i> (iteratively and affirmatively) know you <sup>z</sup> surely I am Allah's messenger to you <sup>b</sup> ; so <i>lamma</i> (when/whence) they <sup>z</sup> swerved, Allah swerved their hearts; and Allah divinely-guides not the people the <i>fa'sequeena</i> (rebels <i>vis-à-vis Allah's command</i> ).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾
6. And <i>edb</i> (whereas) said <i>Isa</i> (Jesus) <i>Mariam's</i> (Mary's) son: O, Israel's sons, verily I am Allah's messenger to you <sup>b</sup> <i>musaddeqan</i> <sup>5</sup> (accepter as credible) for what (is) between my both hands <sup>w6</sup> of the Torah <sup>w</sup> and a <i>mubashsheran</i> <sup>7</sup> (I am iterative proclaimer of good tiding) by a messenger coming of after me; his name (is) Ahmad; then <i>lamma</i> (when/whence) [he] came (to) them by the evidences-she <sup>y</sup> they <sup>z</sup> said: this (is) a magic manifester.	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنَىٰ إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾
7. And who <sup>a</sup> (is) wronger <sup>8</sup> than who <sup>p</sup> <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah the lie while he (is being) invited to the Islam; and Allah divinely-guides not the people the <i>dha'lemeena</i> <sup>9</sup> (injustice-doers).	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾
8. Want they <sup>z</sup> to extinguish Allah's illumination by their	يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ

<sup>1</sup> That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

<sup>2</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>3</sup> See the *Lexicon* attached to this Translation for “*hekma*.”

<sup>4</sup> The word “صفًا” is an *adverbial construct*. I find no way in English to express this fact, as “*ron*” or “*rank*” do not lend themselves to an *adverbial conjugation*. So I resorted to parenthetically say: (in manner).

<sup>5</sup> The word “*musaddeqan*” is more than an “*affirmer*,” as “*affirmer* is directly for affirmation or confirmation.

<sup>6</sup> The expression: “*before my hands*” is an Arabic tongue expression meaning *before* or *ahead* of me.

<sup>7</sup> See the *Lexicon* attached to this Translation for *bashbashara/youbashsharo/mubashsheron* = *بَشِيرًا*.

<sup>8</sup> See the *Lexicon* attached to this Translation for “ظالم” = “*ظالم*” = “*injustice-doer*” and “ظالم” = “*wronger*.”

<sup>9</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “*injustice*.” See the *Lexicon* attached to this Translation.

mouths while Allah ( <i>is</i> ) concluder ( <i>of</i> ) His illumination while albeit disliked the unbelievers.	بَأْفَوْهُمْ وَاللَّهُ مَتَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾
9. He Who <sup>a</sup> sent His messenger by the divine-guidance and the right's <sup>x</sup> religion <sup>x</sup> to yudh'beraho ([He] manifests <i>it<sup>x</sup></i> and its <sup>x</sup> preponderance) <sup>10</sup> over the religion all ( <i>of</i> ) it <sup>x</sup> , while albeit disliked ( <i>it</i> ) the mushbrekoona ( <i>be-they who partner deities with Allah/ be-polytheists</i> ).	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينٍ أَحَقَّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾
10. O you who <sup>r</sup> they <sup>z</sup> believed: shall [I] lead you <sup>b</sup> onto a trade ( <i>that</i> ) delivers you <sup>b</sup> from a painful torment.	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تَجَرَّةٍ تَنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾
11. ( <i>That</i> ) you <sup>z</sup> believe by Allah and His messenger and tojabedona <sup>11</sup> ( <i>you<sup>z</sup> mutually exert utmost mental, physical and possessional efforts fighting/ striving in Allah's cause</i> ) in Allah's path by your <sup>n</sup> possessions and your <sup>n</sup> selves <sup>w</sup> ; tha'lekum ( <i>collective-afar-that</i> ) <sup>x</sup> ( <i>is</i> ) khayron ( <i>choicer/-superior/ worthier</i> ) for you <sup>b</sup> en( <i>if</i> ) you <sup>c</sup> were ( <i>to</i> ) know.	تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾
12. [He] forgives for you <sup>b</sup> your <sup>n</sup> offenses and [He] admits you <sup>z</sup> ( <i>into</i> ) paradises <sup>w</sup> /gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers and good <sup>w</sup> dwellings in Adn's ( <i>Eden's</i> ) <sup>12</sup> Paradises <sup>w</sup> /Gardens <sup>w</sup> ; tha'leka ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) the win the great.	يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾
13. And another <sup>w13</sup> you <sup>z</sup> love it <sup>w</sup> , succor <sup>x</sup> from Allah and near/imminent opening <sup>x14</sup> ( <i>overwhelming victory</i> ) and bashsher <sup>15</sup> ( <i>let tell pleasant tidings [you<sup>r</sup>]</i> ) the believers.	وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾
14. O you who <sup>r</sup> they <sup>z</sup> believed: let be you <sup>z</sup> Allah's succorers just-as said Isa (Jesus) Marim's (Mary's) son for the Disciples: who <sup>a</sup> ( <i>are</i> ) my succorers to Allah; said the Disciples: we ( <i>are</i> ) Allah's succorers; then believed a ta'efa'ton <sup>w</sup> ( <i>a: band/group/faction/ party</i> ) <sup>w</sup> of Israel's sons and unbelieved a ta'efa'ton <sup>w</sup> ; so We supported <sup>16</sup> whom <sup>r</sup> they <sup>z</sup> believed over their foe; <sup>17</sup> then they <sup>z</sup> became ascenders. <sup>18</sup>	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

<sup>10</sup> The "it<sup>x</sup>" means Islam, i.e. Allah shall make *Islam* to ascend, see البصائر.

<sup>11</sup> There is no real English equivalent for "tojabedona", as it is the present tense of "جاهد أي في الجهاد" which is rather an involved concept in Islam, whereby one *exerts his/her utmost mental, physical efforts and all possessions to fight/strife in Allah's cause*.

<sup>12</sup> The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

<sup>13</sup> The word "أخرى" translated as "another-she" = another<sup>w</sup> refers to "خصلة" = "trait<sup>w</sup>", or "تجارة" = "trade<sup>w</sup>" or "بشرى" = "good-tiding<sup>w</sup>", each in and of itself as well as all of which are feminine nouns. See القرطبي. So the "another<sup>w</sup>" is the indicator.

<sup>14</sup> The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

<sup>15</sup> See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheeron = بَشِّرْ / يُبَشِّرْ / مَبَشِّرْ.

<sup>16</sup> The word "أيدنا" comes from the "أيد" which is that "(divine) Might," as in the Ayah: "And the Heaven We built it by (divine) Might" (51: 47), a kind of "Might" which Allah alone has.

<sup>17</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي واللسان.

<sup>18</sup> The word "ظاهرين" used in (54: 29) = ascenders, in the sense of, and Allah knows best, prevails. +